orable records have died out through the vices and dissipations of younger members, financial and political reverses have come, and the storm of domestic or foreign war has uprooted, pauperized, and swept away the substantial elements of whole districts. The family, however, has displayed a remarkable ability to survive. Where else in the world is there a grave like that of Confucius, dating back into the middle of the first millennium before Christ and still cared for by one claiming lineal descent from that far-off ancestor? Probably in no other large country does so large a proportion of the population take pride in maintaining its genealogical records and profess to trace them from so remote an antiquity.

Manifestly an institution so strong and so universal as the Chinese family could not fail to influence profoundly the ideals and life of the nation. As we have seen, the state was in part molded by it and was itself regarded as a huge family, with the Emperor and his officials *in loco parentis* to the multitude. In theory the people were to be treated by their political superiors as children in a well regulated household whose bonds are those of affection and duty, were to be reasoned with, and were to have force applied to them only as a last resort. The family made for the rapid multiplication of the population. The premium on male progeny, universal marriage, and early wedlock, with the corresponding short interval—as compared with the modern West—between generations, encouraged a high birth rate. Given the absence of modern sanitation and medicine and the frequency of wars, this was probably an advantage. Population tended to come back quickly after an epidemic, a famine, or a war. With the

removal of any one of these checks, however, the high birth rate becomes a distinct disadvantage. When foreign and internal peace is achieved and modern methods of the treatment and prevention of disease become widespread, some radical changes in the *mores* will obviously be necessary if the already low standard of living is not further to be depressed. The family, too, has been a conservative institution. Ruled by its elders, it has upheld the ideals of the past and has tended to transmit the customs and standards of former generations. Manifestly this has had both advantages and disadvantages. It has been a safeguard against disintegration and decay, but it has discouraged change, even